The Brethren Evangelist

PUBLISHED WEEKLY AT

The Brethren Publishing House,

ASHLAND, OHIO.

J. W. BEER, Editor, Altamont, Cal.

J. D. McFADEN, As't., Philadelphia, Pa

E. L. YODER, E. MASON, A. L. GARBER, } Directors and Associate Editors.

The Editor and Assistant Editor hold themselves responsible only for what appears over their own signatures, the duties of acting editor resting upon the manager of the Publishing House.

Terms of Subscription.

One Copy one year,	1.50
One Copy six month,	.75
One Copy four months,	.50

Send Money by Express, Postal Money Order, Draft, or Registered Letter, payable to the order of A. L. Garber. One and 2-cent stamps will be accepted for sums under one dollar only; we much prefer Postal Notes to stamps, but both are at the risk of the sender. **Do not send cash in an unregistered letter.**

Examine the date printed on your paper with your name, and when you time is out please renew. **A change of the date is a sufficient receipt for subscriptions,** and if the date is not changed in two weeks after payment is made, notify us of the error.

ADDRESS

THE BRETHREN PUB. HOUSE,
ASHLAND, Ashland Co., OHIO

ASHLAND COLLEGE SUBSCRIPTIONS can be sent to this office, and the proper credit will be given, and due acknowledgements made.

ASHLAND, Ohio, Oct. 17, 1888.

The Central Principle of Gospel Church Government.

Every system has a central principle around which everything revolves. Church government is not exempt. Any form of church government must have a central idea. In secular governments as much is true. In the kingdom the sovereign power belongs to a king. In an empire the central idea is the same; the sovereign power rests in the emperor. In the republic the people are sovereigns; that power is vested in them; they constitute the supreme authority.

The republic is the form of government that Christ put into his church. He was Lord of lords and King of kings. This would imply that Christ's government is a kingdom. This cannot well be denied. So he is. So far as religious doctrines, ordinances—in short, divine things—are concerned, he is a king and the church is a part of the kingdom. The kingdom is the highest and best form of government, so long as the king is infallible. But where the king is depraved and fallible, it is the meanest form. Where fallibility exists, the republican form is the best. In harmony with this fact Jesus Christ established the republican or representative form of government in his church, and had it always been practiced, religious history would bear a different face today. Jesus prescribed the form of government for his people on earth in this language, found in Matt. 20: 25, 26, 27: "Ye know the princes of the Gentiles exercise dominion over them and they that are great exercise authority upon them. But it shall not be so among you, but whosoever may wish to be great among you, let them be your "deacon;" and whosoever will be chief among you let him be your slave." The point is plainly put by the Savior. "*It shall not be so among you.*" The language is of that same prohibitory character that marks the commandments which were thundered from Sinai. "Thou shalt not!" This, by virtue of the Lord's strict prohibition, becomes the central idea of the government of the church of Jesus Christ. Episcopacy, kingism or emperors in church government are given a death blow in that language, and are innovations in the government of the church. They have no place by the authority of the gospel. Therefore, all church government not in harmony with the idea there set forth is unscriptural in principle and faulty in practice.

The individual member, according to the principle of government exalted by the Lord, is a sovereign, a member of the "Royal Priesthood," as stated by Peter. Personal liberty in religion, in the broadest sense, is thereby conferred upon him, and outside of the gospel commandments he knows no authority.

As much is true of the right belonging to a man in civil government. To bring out the principle that it may be easily grasped, a man placed upon an island will serve to illustrate. He is there alone in the world. He is under the rule of no king, emperor or president; no bishop, priest or elder. He has absolute liberty and privilege to do just what he pleases in temporal affairs. In religion he has nothing but the laws of God. Now put a colony upon the island and immediately the man's personal liberties in civil concerns and religion are partly taken away. Why? Because rules and regulations are indispensable to the welfare of the colony, and each member must surrender a part of his own liberties for the benefit of all. Thus whenever a rule of government is made, it means a narrowing down of each man's liberties or privileges.

The same principle goes into church government. A man who is on an island, religiously, has nothing but the law of God to respect. He is in possession of perfect religious liberty. But when he gets among other sons of God and becomes a member of a church, he must surrender a part of his liberties that church government may exist. He should surrender no gospel principle; that is not meant, but his individual liberties. A church is organized and regular services are established. A member's individual liberties would say that I will not attend those services. They interfere with my liberties. Another member says, "Yes, those services interfere with my liberties, but they will prove beneficial to all of us, our children and our community, therefore I will surrender such individual rights as may be necessary to attend the services and maintain them."

Again, "It interferes with our personal liberties to support a pastor. But if we have one, he will be a great help to our religious work, keep a watchful eye over us that we may become more spiritual, our neighborhood will become more devout, education will be encouraged, and all society will reap benefit from his labors, and the kingdom of God will be set up in the heart of sinners. He will be a great help in various ways. Therefore I will reduce my individual liberties and help support the pastor."

The surrender or reduction of individual liberty is the central idea of the gospel church government. In other words it is self-sacrifice. Jesus Christ surrendered individual liberty when he came to this earth. He became subject to the government of nature and took upon himself flesh and blood.

Now every church must have rules outside of the gospel. Not rules how to dress and so forth, but rules as to how pastors shall be chosen, how money shall be raised, when services shall be held, etc. When one such rule is made, there must be a surrender of individual liberty for the welfare of the church, of all.

Having now the central idea of gospel church government, which consists in surrendering individual liberty for the good of the greatest number, the next step is to find where the controlling power rests. It has already been shown that it is not the man who would be great or desires to rule. It therefore is some other place. That power belongs to the majority. The Acts of the Apostles furnishes the authority for this, first chapter, Judas betrayed the Lord and hanged himself. This left a vacancy in the Apostolic college, and it had to be filled. The matter belongs to the jurisdiction of the church. Turn to the chapter and carefully read it. Note particularly the fact that Peter "stood up in the midst of the disciples," and the number of names were about an hundred and twenty. Those disciples constituted the mother church at that time. Peter defined the qualifications necessary. Then "*they*" appointed two. It was not Peter who did the appointing, but the disciples. That was equivalent to an election. Behold the democracy in that act! Then prayer and supplication was made, and another election was held. Here is a principle that the Brethren church should take out of the great mine of God's truth, polish it and put it into use. There were two elections held to fill the vacancy made by Judas. Can you see the principle involved? Here it is: If only one election had been held, possibly a minority would have elected a disciple to fill the vacancy made by Judas. To avoid a possible result like that, a nominating election was held, and the two having the largest number of votes became the candidates. Then another election was held with only two candidates, and then there could be only a tie vote or a majority vote. No minority vote could elect as it sometimes does where a plurality of votes is allowed to elect.

This method of election, performed by the ballot, should be adopted by our churches. Vote first to appoint, then take the two having the greatest number of votes, and vote again to elect.

Garbage.

The Minneapolis board of health, after a study of the methods of garbage-disposal in other cities, have decided to construct a crematory for the burning of the garbage of that city. The disposal of the garbage of a large city is a very important affair. But what is that to the disposal of the garbage of a man's life. Every day this garbage is accumulating, and it is no wonder that around some men's lives there is a stench and pestilence. Would it not be good if the children of light or Christians were as wise in their way of living as the children of this world? Why do not Christian people burn up the garbage of their existence instead of allowing it to accumulate, and in some instances harboring it with pride and even looking upon it as one of the decorations of their lives. Come brethren, the many evils you hear of others, your prejudices against others, your evil tendencies and disposition to speak evil of others is but garbage. Let us follow the example of Minneapolis and burn it before it turns out to be a common nuisance and a breeder of pestilence. Let us hurl the garbage of life into the burning pit of hell, where it belongs as the receptacle of sin.

E. MASON.

EDITORIAL NOTES.

Bro. McFaden states that he has sent to us a copy of "The Story of Jesus." It has arrived. It is a splendid pamphlet, and is in every respect what Bro. McFaden promised. It contains eighty pages and eighteen illustrations. It is far more than we expected when announced by our brother. In looking it over, we thought what an admirable book from which to teach children the Story of Jesus. The great events of Jesus' life are illustrated and they are accompanied by a terse history—the life of Christ in a nutshell. It should be used for mission work and every family of the Brotherhood should secure a copy. It is a marvel of cheapness, only ten cents for 80 pages. Send for a copy, addressing, The Brethren Tract Society, 2437 N. 8th Street., Philadelphia, Pa.

It is said that a solitary traveler once passed over the beautiful hills of Italy. A word of kindness and encouragement, spoken to a poor shepherd boy, laid the foundation of a career of eminence. No one is able to tell under what homely exterior lies the bud of noble manhood or womanhood, nor what gentle, encouraging word may fall upon it as the dew and sunshine upon the bud and causes it to spring into a glorious flower.

Here is a wise saying by Dr. Cuyler: "Write six ciphers in a line and they amount to nothing. Put the figure 1 before them and they amount to a million. All human talents and possessions are but ciphers until you put the name of Jesus at the head of them. Then they make their owner a millionaire for heaven."

"Have you ever been really and truly converted? When? Where? Under what circumstances? Was it by yourself, by the persuasion of man by carnal excitement or by the operation of the Spirit of God? Is the life in you the result of the fermentation of your own natural desires, or is it a new element, infused, imparted, implanted, from above? Is your spiritual life a heavenly creation—have you been created anew in Christ Jesus—born again by divine power, or has your nature been only gilded over with a thin layer of what is thought to be grace?"

A bill appropriating $80,000 for a home for Mormon women has passed the Senate. This work has been accomplished through the efforts of Mrs. Angie F. Newman, national W. C. T. U. superintendent for work among Mormon women. A noble monument to her name and the society.

The report of the Indiana State Convention will be published next week. It came too late for this.

The Indiana State Convention decided to use the name "conference" instead of *convention*; the Pennsylvania convention decided to use convention. Both are good names, but men and brethren have preferences.

The College is not given up yet, and brethren who owe the institution should send in their money at once.

The Indiana convention had decidedly a college cast. Perry, Palmer, Kimmel, Ditch and Cober belonged there, but Cober was not present. Indiana has done less for the College than either Ohio or Pennsylvania, although the membership is probably greater than either. Now is a grand good time for it to come to the front. It is now or never on the College business.

Maryland is moving right on in the Sisters' Endeavor work. It is now ready to organize a State society. It has three chartered societies.

We have time this week to say that Bro. W. L. Spanogle did excellent work as the Moderator of the Johnstown convention.

Bro. McFaden is all right again. His article will be hailed with joy by his many well-wishers, for its merits and the assurance it gives that no serious consequences followed his sickness.

A snow storm drove Bro. Bashor down out of the mountains, and he is again sounding the trumpet of redeeming grace. We are glad that he is refreshed and strengthened, and now he will roll the gospel chariot along in his inimitable style.

Bro. J. H. Swihart has exactly the qualifications for a state evangelist, and the Indiana State convention acted wisely in appointing him.

A young sister away over in New Jersey has a desire to engage in the mission work. Inspiration of that character is the grandest that can enter the human heart, and thank the Lord, the time is coming when such sisters and brethren can be sent out upon a soul-saving mission.

Send one dollar and fifty cents to E. Mason, Middle Street, Dayton, Ohio, and get in return, a copy of "The Gospel according so Jesus." You should have it in your library.

A Presbyterian synod has been organized in Brazil, South America.

The article on the second page in the EVANGELIST of last week was a mission sermon preached by Bro. Martin Shively. The manuscript was handed to the temporary editor without the name of the author, and it was credited to Bro. Isaac Kilhefner, who brought it in. Put your name on, Bro. Martin, or you will not get your own when it passes through strange hands.

The Christian Standard says: "The evangelistic spirit should be found in every church. Each congregation should feel reponsible for its own enlargement. A congregation which does not increase in numbers will die out after a series of years. With tact and energy, and a hearty co-operation of the members of the church, even without a special evangelist, the number of disciples may be increased. Some each year could be gathered from the Lord's day school, some could be won by personal instruction and influence, and others could be won by the general influence of the church. Each member of the church ought to feel that the growth of the church depends upon him. A man joins the church for salvation, for strength, and, he should see that these are extended to others. There were daily additions to the Jerusalem Church, and when all the members of a church feel responsible for its growth and have the true Spirit of Christ, there will be daily increase of the body of Christ. Religion needs to be more of a daily business than it is in the lives of many professors. Let everybody win somebody else and the world will speedily be evangelized."

Here is a point well taken by the Western Christian Advocate: "Here is a text from Prescott's "Conquest of Mexico:" 'It is impossible to license crime by halves; to authorize injustice at all, and hope to regulate the measure of it.' Any one who cares to do so is at liberty to undertake the task of showing why these words, written about Indian slavery, are not true as applied to the liquor traffic."

Having read Bro. Mason's new book, "The Gospel According to Jesus," I am free to say that it shoul be read by every brother and sister. Bro. Mason is a little dogmatic at times in his writings, but this book manifests a true Christian spirit, and the information to be gained form the book by Bible students is worth many times its price.

DAVID BAILEY.

Communion Notices.

The Progressive Brethren will hold their semi-annual communion at New Enterprise, Bedford Co., Pa., on Sunday evening, Oct. 21st. Preaching in the morning. Preparatory services at 5 o'clock, p. m. Special invitation is extended to brethren in the ministry.—John G. Snider.

The Progressive Brethren of Fredericksburg, Blair Co., Pa., will hold their semi-annual communion in the new Union church on Sunday evening, Oct. 28th. Preaching at 10: 30 a. m., preparatory services at 5 p. m. All of like precious faith are invited to participate. A special invitation is extended to Brethren in the ministry.—John G. Snider, pastor.

The Presbyterian women of India last year raised $8,000 in cash for home missionary work.